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1920, calls my attention to Mārkaṇḍeya VI. 4 where Rājaśekhara is rebuked for confusing Śaurasenī and Māhārāṣṭrī.

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*The locative singular of masculine and neuter i and u stems in Śaurasenī Prākṛit*

Mārkaṇḍeya at IX. 63 gives the rule that *i* and *u* stems in the locative singular have the termination *-mmi*. Now of course this means that a pronominal ending has been extended to nouns. And this is precisely where there is a difficulty: for it should be noted that in the pronouns we have Śaurasenī *-ssim*, Māgadhi *-śsim*, Ardhamāgadhi *-ṃsi*, but Jaina Māhārāṣṭrī and Māhārāṣṭrī *-mmi*. Thus Sanskrit *tasmin*, Śaurasenī *tassim*, Māgadhi *taśsim*, Ardhamāgadhi *taṃsi*, Jaina Māhārāṣṭrī and Māhārāṣṭrī *tammi*; Sanskrit *etasmīn*, Śaurasenī *edassim*, Māgadhi *edaśsim*, Ardhamāgadhi *eyamsi*, Jaina Māhārāṣṭrī *eyammi*, Māhārāṣṭrī *eammi*; Sanskrit *yasmin*, Śaurasenī *jassim*, Māgadhi *yaśsim*, Ardhamāgadhi *jaṃsi*, Māhārāṣṭrī *jammi*; Sanskrit *kasmin*, Śaurasenī *kassim*, Māgadhi *kaśsim*, Ardhamāgadhi *kaṃsi*, Māhārāṣṭrī *kammi*; Sanskrit *anyasmin*, Śaurasenī *aṇṇassim*, Jaina Māhārāṣṭrī *annammi*; \**imasmin*, Śaurasenī *imassim*, Māgadhi *imaśsim*, Ardhamāgadhi *imaṃsi*, Māhārāṣṭrī *imammi*.<sup>1</sup> Observe also that Mārkaṇḍeya explicitly states (IX. 62) that in Śaurasenī nominal *a* stems have the locative singular in *-e*, which is confirmed by the best texts. Both Pischel and Konow have pointed out that Rājaśekhara violates the dialect by using *-ammi* as well as *-e*, for in Māhārāṣṭrī the locative singular of *a* stems ends in *-ammi* as

<sup>1</sup> I regard the Ardhamāgadhi locatives in *-mmi* (which occur mostly in verse, as can be seen from Pischel's fine collections) as simply Māhārāṣṭrīisms, due to scribal efforts to make the dialect coincide with the dialect mostly used in literature. The locatives in *-ṃsi* are not easily explained. See Pischel, §313 end. For Māhārāṣṭrīisms in Ardhamāgadhi see also Pischel, §17 near the middle. Ardhamāgadhi *kamhi*, beside *kaṃsi*, is evidently an error for *kammi*: see Pischel, §366<sup>a</sup> near the middle. Amg. *assim* is an anomaly; it is explicable in Ś. Note that Rājaśekhara, in the Karpūramañjarī, twice uses Śaurasenī *jassim* for Māhārāṣṭrī *jammi*. This is another instance (hitherto unreported) where the author confuses his dialects.

well as *-e*.<sup>2</sup> This last is intelligible as it has the pronominal ending *-ammi* as a point of departure, whereas in the case of Śaurasenī there is none. And it should be noted that in Māhārāṣṭrī *i* and *u* stems the same analogical extension takes place, thus *girimmi*, *pahummi*. Accordingly either Māhārāṣṭrī, as the literary Prākṛit *par excellence*, has influenced Śaurasenī, or else Mārkaṇḍeya has made a mistake, or else the manuscripts of his grammar are to be corrected, for forms such as *\*aggissim* and *\*vāussim* in Śaurasenī would be natural analogical extensions, having pronominal *-ssim* as the point of departure. Observe that Pischel quotes no actual form in the literature for the Śaurasenī locative singular of *i* stems and but two (in *-uṇi*) for that of *u* stems. Till we have further materials it is impossible to decide with absolute certainty which of the above hypotheses is correct; but the first is the most likely.

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*On the doubling of consonants in the seam of certain  
Pāli compounds*

*anuddayā*, 'compassion': Skt. *anu*+*dayā*.

*paṭikkūla* (beside *paṭikūla*), 'contrary': Skt. *prati-kūla*.

*abhikkanta*, 'lovely': Skt. *abhi*+*kānta* (not *abhi-krānta*; cf. Childers s. v., and Geiger, *Pāli Grammatik*, in the *Grundriss*, §33, p. 53).

*paribbūha*, 'strong', etc.: Skt. *pari*-*br̥ḥa*.

*vikkhāyitaka*, one of the ten *asubha kammaṭṭhānas*, obtained by contemplation of a corpse gnawed by beasts of prey: Skt. *vi-khādītaka* (with Prākṛitic loss of *d*; etymology guaranteed by simple *khāyita*, 'eaten'; Geiger, *op. cit.* § 36, p. 55).

More or less plausible attempts have been, or may be, made to explain the double consonant in some (or even possibly all) of these words individually. Thus Anderson suggests that *anuddayā* is influenst by *niddaya* = *nirdaya* (the analogy is imperfect, since *anuddayā* is a noun, *niddaya* an adjective and a *bahuvrīhi*

<sup>2</sup> In Māgadhī the regular ending of *a* stems for the locative singular is *-e*; in verse the Māhārāṣṭrism *-ammi* also occurs: see Pischel, §366<sup>a</sup>. Similarly *-ammi* in Amg.: the regular terminations in Amg. are *-e* and *-am̐si*.